

The Brooklyn Jewish Center Review

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PLANNING AHEAD

IT is characteristic of our institution that it is not content to rest, satisfied with the praises heaped upon it for deeds accomplished.

The past season was a most successful one in all the departments of our Center. And yet, we are not content. We want greater accomplishments in the future. Already we are full of plans for an enriched program of activities to begin with the coming Fall.

Our members will be interested to learn that in addition to our Monday night Forum, it is planned to conduct, with the cooperation of the "Histadrut Ivrit", the Hebrew Organization of America, a course of lectures in the Hebrew language. These lectures, to be delivered bi-weekly, will be given by some of the leading Hebraists and Jewish scholars in this land.

We are planning, too, a more intense series of courses for adult study in Hebraic and Jewish studies. More and more, the fact is being noted that adult study is essential for the development of all social life, and especially of Jewish life. With all our efforts in the past, we have not made sufficient progress in this field. The courses henceforth, will be more systematized and better organized, and it is hoped that many more of our people will take advantage of them.

In the field of our children's education new plans are being developed. Even in our religious services in the Synagogue plans are being offered and developed which will tend to enrich their beauty and their spiritual import.

All in all, we are true to the Jewish conception which recognized that there can be no rest for the righteous. No sooner do we mark a "Siyam"—an end of one period of activity, when at once, we start on a new "Hascholoh", a new beginning. Our ideal is embraced in the words of the Psalmist: "They go from strength to strength." There is no finality in spiritual strength. We must always reach out to new strengths, to new heights. May the Summer months give our members and their families renewed health and strength, so that in the Fall, we may all unitedly work for these newer tasks and ever growing achievements.

—ISRAEL HERBERT LEVINTHAL

CHILDREN and the RADIO

THE Center Academy mothers recently discovered that many programs on the radio which sounded well by name were really quite terrifying, and they recommend that mothers listen to all programs before advising them for their children. They also recommend that the various stations be advised of the pleasure or displeasure of parents so that producers and parents may unite in giving young people suitable entertainment.

This is a good procedure. Modern children and young people, however, are so far ahead of previous generations that parents make the mistake of trying to choose their children's amusement by the standards of the former generation and reap a reward of ridicule from the younger ones. Since children today enjoy experiences which we did not know until adulthood, we cannot be surprised at their failure to grow enthusiastic as we did. Nor need we be horrified at their evident enjoyment of things which were not understood by our innocent selves at the same tender age. Parents could save many unpleasant occurrences by allowing the children to choose, if the choice is not actually harmful.

Choosing is frequently the cause of serious home difficulties, according to many gatherings of mothers where these questions are always the center of interest. Children tell parents they ought to have a right to the use of the radio at certain times. They boldly say, "We do not interfere with your programs, why should you interfere with ours?" Isn't it true? Isn't it possible that children are very bored by the Vallee programs, stock quotations, political speeches, etc. which nobody asks their permission to turn on? After all, everybody in the home should have rights and privileges. The very radio which helps to enlighten the child and make him more adult than his parents is the source of his unhappiness.

Let us try to realize that the child with his great fund of information, his varied experiences, is no longer the dependent young person of our time. His independence matches his intellectual advancement. Let us then give him the rights of such an individual. Let us guide his choice of amusements, not dominate; let us understand his choice and not be horrified; let us substitute the desirable for the undesirable, not forbid. And let us seek the help of the program makers. —ALICE M. BRENNAN

THE PROGRESS AND EXTENT OF THE

Ever since the Nazi outrages against Jews began there was talk of a boycott against German goods as a means of forcing the German government to alter its definite Jewish policy.

Is there such a boycott in this country today?

If there is, who conducts it, and what is its extent?

DESPITE the controversy as to whether a boycott against German goods should be initiated by the Jews of this country, a boycott really has been instituted and it is functioning, in New York, at least, in an intensive manner that is little realized by the average person. On the surface, nothing very radical seems to have been done; there have been no inflammatory statements from merchants and no widely-publicized protests against German imports. But beneath this seemingly quiet exterior Jewish business and professional men—and many non-Jews as well—have consistently, and with an implacable determination, ostracised all German imports.

One can talk to scores of dentists and doctors, and hear variations of the same story: "When the salesman came in I told him I was sorry but I was buying no more German goods." What this means can be estimated from the fact that until the Hitler excesses began most of the drugs and implements used by the medical profession came from Germany. In New York City alone there are more than five thousand Jewish doctors and an equal number of dentists.

Men who have been far from Judaism have become imbued with a fervent sense of it today; they proclaim grimly that they examine each piece of merchandise they buy in a store for the stamp of the country of origin, and if that should indicate Germany they will have none of it, and tell the salesperson so emphatically. At no period in modern times has there been such solidarity among Jews as the present.

OFFICIALLY, the boycott has been adopted by only one organization of the several that are battling Hitlerism; this is the "Anti-Nazi Boycott Committee" of the Jewish War Veterans of the United States. This group has taken a very militant stand on the question, and within its limited powers—limited by comparatively small membership and finances—it has conducted an energetic campaign on behalf of the boycott. Its main efforts have been directed to correspondence with firms whom they request to cease purchasing from Germany. The response has been surprising. Both individual firms and associations have promptly agreed to the boycott. Some examples may be given without infringing on confidential agreements.

The Lighting Fixtures Merchants Association of New York, with a membership of 110 firms, passed a resolution to "refrain from placing orders in Germany as long as the present tactics continue," and wrote to the Committee:

"We would like to tell you that many of our people have done a very substantial business with Germany. One concern alone has cancelled close to \$200,000. on contract with Germany. The total amount of business Germany has lost within the last few weeks (this letter is dated May 15) in our industry alone amounts to considerable money. We have seen letters from Germany to our manufacturers and jobbers where German merchants are pleading irresponsibility of the present condition. However, we have taken the attitude that those pleas are to be made at home. We have also advised the German Consul of our attitude and have a letter of regret from him."

Another group passing a similar resolution was the Paint Dealers' Protective Association, with a membership of 85.

At this writing, one medical association, the Bronx County Medical Society, with a membership of about one thousand physicians, passed a resolution pledging its membership to a boycott of German drugs and instruments.

SEVERAL trade unions have also voted resolutions sympathetic to the boycott, among them Local Union No. 3, of the International Brotherhood of Electrical Workers, comprising inside electrical workers of Greater New York, Long Island and the vicinity. This resolution was transmitted by the secretary, G. Whitford.

Some communications from business firms may also be quoted as characteristic, though they cannot be identified here.

One optical company wrote to a manufacturer in Berlin with whom it dealt: "Although the samples were perfect and your prices right, we regret, at this time, we will not be able to place the season's commitments with you, even though we have to pay a little higher price here in the States. This action is in protest against the anti-Semitic activities under your new government, and until such time as the condition adjusts itself we will not consider, under any circumstances, any German materials."

A very large New York tobacco dealer sent a telegram to all tobacco trade publications and cigar manufacturers, reading: "An open letter to all manufacturers of tobacco products: Just as long as existing conditions in Germany continue this shop of mine will neither buy nor sell those products with labels bearing German trade-marks."

Large quantities of cigar bands are made in Germany. One manufacturer of a popular cigar wrote to the Committee: "You must realize when this action started we already had thousands of cigars banded and stamped, and

BOYCOTT AGAINST GERMAN GOODS

once the package is stamped it cannot be reopened; but at that time all foreign orders were cancelled."

ANOTHER maker of a well-known cigar stated: "When we heard of the conditions that existed in Germany we immediately stopped using these bands and cancelled very large orders that were pending for future delivery. We also wish to state that this firm is very much incensed by the attitude of the German government and we are making every effort to cooperate by not using any products manufactured in Germany."

Not only large manufacturers but small merchants have taken action against cigar labels. A proprietor of a cigar stand in mid-Fifth Avenue wrote a letter to a number of cigar-makers in which he said: "... You of course realize the seriousness of the situation as well as I do, and trust you can see your way clear to discontinuing all German labels." One of his replies came from a manufacturer in Tampa, Florida, who wrote: "As soon as the truth of the conditions in Germany was learned by us we discontinued the use of the German bands."

An importer of straw and felt hats declared: "Since the Nazi regime we have refrained from purchasing merchandise in Germany. Our Mr. G..... left this week for Europe on the S. S. Leviathan, and heretofore has made two or three trips a year on German boats exclusively."

A large importer of jewelry and ornaments informed the Committee: "... We have cancelled all orders with Germany which we had in our files. We intend to continue our present policy with regard to Germany until such time as conditions there warrant our patronizing them. Further, we have requested our commissionaires abroad to make shipments to us on American steamers only."

A manufacturer and importer of one of the best known line of dolls and toys stated: "... We voluntarily cancelled all our orders of German goods at the inception of the movement (the boycott) and immediately after the reports reached this country of the persecution of Jews in Germany."

An interesting, if somewhat weirdly-phrased resolution, was the following, adopted by a New York fur dyeing corporation of German ownership:

"Whereas the Hitler Nazi government of Germany has embarked upon a policy of anti-Semitic, religious bigotry, hatred, and persecution and barbarous methods against the Jewish race, and all others opposed to the principles of the Nazis, and whereas in pursuance of that policy hundreds of Jews and opponents of the Hitler

government were killed, thousands were bitten, tortured and jailed, and tens of thousands were driven from their positions and businesses, and deprived of the means of existence, and others were forced into bankruptcy and economic ruin, and whereas the atrocities and madlike acts of the Hitler regime constitute a great menace to all Germany and the rest of the civilized world, therefore we are of the opinion that the only effective way of compelling the present German government to abandon its barbarous and outrageous policies is through an effective economic boycott against all goods made in Germany, and by this, hit the pocket-book of the Nazi government. We urge all right-thinking people, Jews or otherwise, to join this movement."

The boycott has naturally been adopted largely by Jewish business houses. But a number of famous Jewish concerns have completely ignored the movement, particularly the big department stores. In fact, a stockholder in one of the largest of these stores wrote to the president: "My attention has been called to the fact that since the boycott has been declared against German products by the various organizations, you have caused labels, markings and other identifications to be removed from the goods in order that the general public would not be afforded the opportunity of effecting the boycott against Germany."

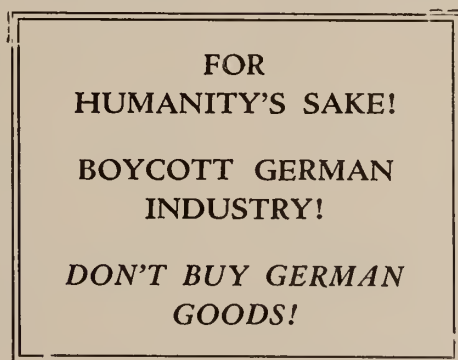
AN incident corroborating this was reported to the boycott Committee. A woman bought some crockery at the store complained of. She was careful enough to look for a "made in Germany" label but there was none on the sample shown her. When the purchase was delivered however she found German stampings on the dishes. A committee thereupon called on an official of the store to protest that there had been misrepresentation, and received a promise that such sales would not be made again.

An associate of the Committee, in reply to a letter asking this store to recognize the boycott, received the statement that the firm's attitude was to give the people what goods they wanted, German or otherwise.

A curious case illustrating the disinclination of some Jewish firms to cooperate in the boycott was reported recently.

The son of one of the most noted and devout of Yiddish orators is head of a merchandising company. It was discovered that his firm was not only selling German goods but, in the words of the important organization that reported this matter, was "flaunting the fact that it was doing so." The vice president of the company, who recently returned from Germany, was also said to have justified Hitler. Communications to this firm have so far failed to elicit a reply.

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Text used on the boycott placards and stamps.

WHAT POPULATION CAN PALESTINE SUPPORT?

By EMANUEL NEUMANN

(The following statement was furnished the Review by Emanuel Neumann in reply to a query as to how large a population Palestine can ultimately be made to support. Mr. Neumann, a well-known Zionist leader and a member of the Executive of the Jewish Agency, has just returned to New York from Palestine for a short visit. In this statement Mr. Neumann also reviews briefly the industrial condition of Palestine at the moment and the probable direction of industrial development. It should be noted that questions regarding the absorptive capacity of Palestine have heretofore not altogether been clarified by local high Zionist officials.)

NOBODY can state in exact figures what population Palestine can ultimately absorb, but I certainly believe that the country can easily sustain a population of three to four millions. This figure, of course, would include all nationalities living in Palestine. When Sir Herbert Samuel left Palestine in 1925 he stated that Palestine could support three million people.

When we take into account Palestine's remarkable industrial progress, and its wonderful possibilities because of an exceptionally favorable geographical position, one would be foolhardy to attempt to place any limitation to the growth of the country. There are about three quarters of a million Arabs and a little over two hundred thousand Jews in Palestine today. What the ultimate absorptive capacity of the country can be no one can foretell. The figures I give are merely based on the industrial conditions prevailing today and on what we can see of the development trend.

There are small countries in Europe, like Holland and Belgium, that support comparatively large populations, both in town and country. If all that is hoped for Haifa should be realized—if the Haifa Bay Railroad is built, and if Haifa becomes, as it may be, the principal outlet on the Mediterranean of the vast hinterland, and possibly the terminal for an overland route to India, then Haifa alone may become a great port comparable to Alexandria, which now has a population close to a million.

The process of development which is bound to lift Haifa to a commanding position on the Mediterranean is already in full swing. Haifa's excellent harbor is virtually completed. The pipe line of the Iraq Petroleum Company is being laid, and the plans for the Haifa Bay Railroad have been made. With this built the next step will undoubtedly be to link Bagdad with India. The British have, of course, a deep interest in establishing these connections, as deep an interest as has caused them to work for years to link up South Africa with Egypt by rail and air. In the Haifa railroad enterprise a group of London capitalists are interested.

ANOTHER enterprise which promises to develop the economic possibilities of the country is the exploitation of the chemical wealth of the Dead Sea by the Palestine Potash Company. This organization has been making remarkable progress and is laying the foundation for a great chemical industry in Palestine. Already its output and export has grown to such a volume that the company is planning the construction of a railroad from its plant by the Dead Sea to carry its product to Haifa.

There are innumerable smaller industries which have been started in Palestine and developed satisfactorily. The Palestine Electric Corporation is steadily increasing its production of electric current. The entire country is being rapidly electrified. Most of the orange plantations use this current for irrigation plants and virtually all industrial establishments use it for power.

Palestine is rapidly reaching a commanding position in the orange market of Europe. Orange cultivation has been expanded at a rapid tempo, and this is most fortunate, because it permits an intensive cultivation and exploitation of the limited surface area of Palestine.

The principal customer of oranges for Palestine continues to be Great Britain, but the country is making rapid progress in the fruit trade with other countries. The Palestine orange is admittedly the finest orange in the world today. It is at least equal, if not better, than the California fruit, and far superior to the Spanish and Italian oranges which are widely consumed in Europe today.

THERE is a likelihood that Palestine may develop a great textile industry. Textile experts are now there and studying its possibilities. It is well known that the Jews built up the great textile center in Lodz, Poland, and the same Jews are now planning to establish such a center in Palestine.

In Egypt, only a few hours away from Palestine, there is an inexhaustible supply of cotton. Given the raw material, a supply of labor, and knowledge of and skill in the industry, and there is no reason why this development should not take place. The world is full of instances of great industries which have flourished on imported raw materials, and Palestine has already demonstrated, on a small scale, the possibility of importing raw materials and exporting manufactured goods on a competitive basis to foreign countries.

What field Palestine has in this direction can be estimated from the fact that within a radius of two days journey from Palestine there is today a population of 25 million people.

THE KISS

By L. SHAPIRO

Translated by LEON ARNOLD

(This is one of the most noted stories in Yiddish literature, a gruesomely realistic tale of a period which was thought could not return.)

REB SCHACHNE sat stiffly in his chair, his teeth chattering, every nerve in his body quivering. The wild cries from the street seemed to have become fixed in his brain.

The pogrom had broken out so suddenly that Reb Schachne had not even time to lock up his shop. He ran home and found it deserted. His wife Sarah had evidently hidden herself, leaving the few articles of silverware and the little store of money in keeping of God. Reb Schachne was too dazed to think of hiding himself. He listened to the shrieks and his heart was numbed with horror. The sounds of the pogrom drew near and receded, like the roaring of some infernal furnace. The windows of Reb Schachne's house trembled. A few stones hurtled through them, and suddenly there appeared through the broken apertures and through the doors, hordes of peasants, armed with clubs and the rude implements of the farm and smithy, their faces red and bloated with passion and drink. Reb Schachne felt that he must do something. He rose heavily from the chair and in the sight of the raiders, attempted to creep under the bed.

The men burst into laughter.

"Fool!" one of them seized Reb Schachne's foot, "Come out!"

The stupefaction faded from the old man's mind and he began to weep.

"Children," he pleaded, "I will myself show you where the money is hidden, the silver, and everything, only don't kill me. Why should you kill me . . . I have a wife. . . my children. . ."

His pleading was ignored. They broke and plundered, and they showered blows upon the old man's head, his stomach, his teeth.

He wept and begged; they beat.

Through his blurred vision, Reb Schachne noticed one youth whom he had at one time befriended. He turned to him:

"VASILENKO," he begged, "you know me . . . your father worked in my shop. Say yourself, did I not pay him well? Vasilenko, Vasilenko! Help . . ."

A blow upon the heart broke his words. Two peasants threw themselves upon him and kneaded his stomach with their knees. Vasilenko, a small lean youth with crooked features and colorless eyes, grinned impudently:

"Well," he retorted, "you paid—how then? My old

man worked for you—you paid. Ah, ah! What do you thing would have happened to you if you had not paid?"

But the fact that Reb Schachne had turned to him for help appealed to his vanity.

"Enough fellows," he called to the others, "let the carcass live. You see, it just about breathes."

Reluctantly, they abandoned their victim and began to leave the house, breaking the few articles of furniture that previously escaped them.

"Nu, Schachne," boasted Vasilenko, "you have me to thank that you are still alive. They would have made little ceremony over you if I had not been here to help."

He was then about to follow the others, when a thought seemed to strike him. He held out his hand to the old man.

"There—kiss it," he ordered.

Reb Schachne lifted his blood-blurred eyes and stared dazedly at Vasilenko. Vasilenko's face clouded.

"Are you deaf?" he shouted. "Kiss, I tell you!"

Two of Vasilenko's comrades, attracted by his voice, halted in the doorway.

Reb Schachne looked blankly at Vasilenko. The youth turned white with anger.

"Hey, thou Jew dog," he shrieked, striking his hand upon Reb Schachne's mouth. "You hesitate? Here fellows!"

THE two peasants who had watched the scene approached nearer. "Take him. If he is so particular, he will kiss my foot!"

He seated himself on a chair and the others threw Reb Schachne at his feet.

"Pull off," he commanded, striking Reb Schachne's chin with his boot.

Reb Schachne slowly drew off the heavy boot from Vasilenko's foot.

"Kiss. . ."

One faced the other; a red, dirty foot smelling with sweat, and a blood-clotted face with a long dark, patriarchal beard. From above, glared Vasilenko's colorless eyes, set in the crooked features.

"Kiss, I tell you. . ."

Another blow upon the old man's mouth.

There was a pregnant silence in the wrecked room. Then Reb Schachne inclined his head and a wild, piercing shriek broke from Vasilenko. All the toes of Vasilenko's foot and a part of the sole disappeared into Reb Schachne's mouth and two rows of teeth were buried deep into the dirty, sweaty flesh.

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THE KING OF JEWISH BOHEMIA

By ALBERT PARRY

(This very interesting sketch of Naphtali Herz Imber, the author of the "Hatikvah", is contained in "Garrets and Pretenders", a history of bohemianism in America, by Mr. Parry, and recently published by Covici-Friede, New York.)

IMBER was a Galician Jew who began his wandering life by going to the gay capital of his country. From Vienna he proceeded to Constantinople, Egypt, and Palestine, dividing his time between drinks and exquisite poetry, meeting kindred roving or schemes. Among others, he met that curious English adventurer and mystic, Laurence Oliphant, and followed him in his plan of establishing a Jewish settlement in Palestine. In 1888, when that failed and Oliphant died, Imber made his carefree way to London, where he became acquainted with Zangwill and worked for that writer's *Jewish Standard*.

The constant fogs and chills of the isles were good excuse for what Zangwill humorously called "spirituous nightcaps" of Imber. But it was rather hard to extract British coins for these and other similar purposes; Imber began to give ear to glowing reports of America's easy dollars and copious drinks. To America he repaired in 1893, and, with his fame (poetic and otherwise) preceding him, he was the sensation of the American ghetto from the moment he passed through Castle Garden.

Of all the American cities, New York held this restless poet with the tightest bonds, but he also visited and lived in Boston, Chicago, Philadelphia, Woodbine (among the Jewish farmers), and even in far-off San Francisco and Los Angeles. In Chicago, Imber slipped into what to a true rambler was the degradation of matrimony.

Zangwill called Imber's wife "an American Christian crank," but there was no doubt that she and Imber enjoyed themselves hugely, travelling together in the obscure American provinces of the mauve decade with their stock of lectures on occultism. All the while Imber grandly represented himself to the gaping audiences as Mahatma, a Hindu philosopher. When the wife and the circuit-riding palled on him, he slipped out of all this as easily as he had slipped into it. Once more he became a single poet of the ghetto.

HE resumed writing and publishing his verse, dedicating it to an extensive range of emperors, including the Emperor of Japan. An unknown writer exclaimed about him in the *Hebrew Standard* of October, 1909: "There were no publishers so he published his books himself; there were no book-sellers, so he sold his books himself; there were no critics to review and praise his work, so he praised it himself." Shades of Walt Whitman and Ada Clare!

Though the Jews of America viewed with a certain condescending amusement his imbibing habits and his

general lack of dignity and propriety, they paid a real tribute to his scholarship and, above all, to his fine poetry. They remembered what Zangwill said of his unfailing taste in belles lettres—Zangwill who otherwise made broad fun of him!—and they soon found out his true talents for themselves. They were the first to make Imber's "Hatikvah" world-famous as the Zionist anthem; they relished the queer, mystical journal, *Uriel*, which he edited in Boston for a time; and, of course, they were flattered by the fact that the United States government published Imber's pamphlets on Talmud education. They forgave this erratic man of genius his occasional pose, and they rather enjoyed his eccentricities.

One of the finest connoisseurs of Imber's talents and eccentricities was Judge Mayer Sulzberger, around whom the poet shrewdly undertook to play the role of court jester. But the jester was too impertinent with His Honor, and the jester was dismissed—with an allowance of one dollar per day. It was generally conceded that Imber could not be trusted with more than that amount.

TO restrain Imber's liberality with his subsidy was the task of Freidus, the chief of the Jewish Division of the New York Public Library. Apparently, Freidus did not find his task too difficult, though he, like Imber, did not attach any importance to money. Imber wanted money for drink among jolly companions, which was his inspiration. Freidus, in many ways, was also a Bohemian. He liked to find himself among good talkers and listeners, and among the latter he preferred young and lovely women. He liked to hobnob with celebrities and he frequented all sorts of gatherings from balls to funerals. I am told by a man who knew him well that he failed to appear at the funeral of his own mother, attending instead the funeral of a celebrated Jewish savant. He, too, traveled amid clouds and worked in flashes. But he did not drink in any way matching Imber's drinking. Freidus found his intoxication mostly in books, and he did not need any money for books—at his library desk he felt like an autocrat who had all the power he ever wanted. Therefore, the Bookworm-Bohemian could not sympathize with the Boozer-Bohemian, and gave him no more than his one dollar a day, all of Imber's pleas falling upon Freidus' implacable smile. Characteristically enough, even this dollar was placed into a book for which Imber would ask on that morning, as if even for that mite the wild Bohemian had to pay with a few quiet moments of diligent reading.

As the years rolled by, Imber became more and more of a drunken child. New Hebrew poets appeared on the horizon, with fresher methods and deeper philosophies. But Imber stubbornly remained behind. Now there was much more of the *enfant terrible* to him than of the poet. He lived on the prestige of his earlier creations, and though "Hatikvah" was the most accidental of them, quite foreign to the general run of his philosophy and talent, he was inordinately proud of it and he made his

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POEMS BY N. H. IMBER

Hatikvah—A Song of Hope

O WHILE within a Jewish breast
Beats true a Jewish heart,
And Jewish glances turning East
To Zion fondly dart,—

CHORUS

O then our Hope—it is not dead,
Our ancient Hope and true,
Again the sacred soil to tread
Where David's banners flew!

O while the tears flow down apace,
And fall like bounteous rain,
And to the Father's resting-place
Sweeps on the mournful train,—

And while upon our eager eye
Flashes the City's wall,
And for the wasted Sanctuary
The tear-drops trembling fall,—

O while the Jordan's pent-up tide
Leaps downward rapidly,

And while its gleaming waters glide
Through Galilee's blue sea,—

And while upon the Highway there
Lowers the stricken Gate,
And from the Ruins Zion's prayer
Upriseth passionate,—

O while the pure floods of her eyes
Flow for her People's plight,
And Zion's Daughter doth arise
And weeps the long, long night,—

O while through vein in ceaseless stream
The bright blood pulses yet,
And on our Fathers' tombs doth gleam
The dew when sun is set!—

Hear, Brothers mine, where e'er ye be,
This Truth by Prophet won;
"Tis then our Hope shall cease to be
With Israel's last son!"—
(Translated by Henry Snowman.)

Zionist Marching Song

I

LIKE the crash of the thunder
Which splitteth asunder
The flame of the cloud,
On our ears ever falling,
A voice is heard calling
From Zion aloud:
"Let your spirit's desires
For the land of your sires
Eternally burn.
From the foe to deliver
Our own holy river,
To Jordan return."
Where the soft, flowing stream
Murmurs low as in dream,
There set we our watch.
Our watchword "The sword
Of our land and our Lord—"
By Jordan there set we our watch.

II

Rest in peace, loved land,
For we rest not, but stand,
Oft shaken our sloth.
When the bolts of war rattle
To shirk not the battle,
We make thee our oath,
As we hope for a Heaven,
Thy chains shall be riven,
Thine ensign unfurled.
And in pride of our race

We will fearlessly face
The might of the world.
When our trumpet is blown
And our standard is flown,
Then we set our watch.
Our watchword, "The sword
Of our land and our Lord—"
By Jordan then set we our watch.

III

Yea, as long as there be
Birds in air, fish in sea,
And blood in our veins;
And the lions in might,
Leaping down from the height,
Shake, roaring, their manes;
And the dew nightly laves
The forgotten old graves
Where Judah's sires sleep,
We swear, who are living,
To rest not in striving,
To pause not to weep;
Let the trumpet be blown,
Let the standard be flown,
Now set we our watch.
Our watchword, "The sword
Of our land and our Lord—"
In Jordan now set we our watch.
(Translated by Israel Zangwill.)

Jewish Women of Importance—

MARY FELS

FROM SOAP TO SINGLE TAX

By JOSEPH WOLFE

LIKE Henry George and the economic system he propagated, Mary Fels is no longer in the spotlight of the daily news. But at one time this lady was one of the strongest disciples of George, and both she and her husband spent many of their years, and much of their fortune in popularizing the principle of the Single Tax. Only up to about ten years ago, Mrs. Fels supported a weekly magazine devoted to George's ideals and at its peak it was an influential journal.

The Single Tax is today a theory for historians to write about. It has been discarded by all but a small group of adherents who still believe that the substitution of all taxation by one tax on land, will solve our economic difficulties. Only recently a comprehensive biography of Henry George appeared, and in reviewing it for the "New York Times", William McDonald gave a good description of what George meant in his teachings:

"The value of land, accordingly, is 'social' value only, rising as population increases and society expands, vanishing if population is removed or social advantage declines. Rent is not earned, but results from a monopoly whose worth society created and the more the monopoly is enhanced the more will wages fall. What the landholder calls progress is advance at the expense of the wage earner. The only remedy, according to George, is to make land common property—not common in the sense of publicly owned or nationalized, but in the sense that its rent is appropriated by taxation; and with the taxation of land values all other taxes would be abolished.

"THE economic justification of the proposed abolition of private property in rent was, of course, in George's view, the assumption that the public appropriation of rent would 'defray all the legitimate expenses of social organization' and thereby 'permit all of wages and interest to remain in the possession of labor and capital.'"

The Single Tax has given way to more realistic economic philosophies, although, like all economic systems proposed to replace capitalism, it has actually neither been proven nor disproven.

What Mrs. Fels' support of the Single Tax means today, and what value it has for us, can perhaps be summed up in the fact she and the other ardent friends of Henry George's theories helped considerably to further the trends that led to our present economic thinking. Bernard Shaw himself readily admits that it was George who really made him a full-fledged Socialist.

Through her devout work in behalf of the Single Tax, Mrs. Fels became interested in Zionist colonization and gave her efforts and funds in support of it. Today this interest has been transferred more to the scientific agricultural aspects of Zionism, but she still supports the cause financially.

How Mrs. Fels came to economic propaganda, and to Jewish nationalist work, is a romance that sounds almost fictional. The man she married was Joseph Fels, who became one of the soap kings of the country with his famous product, "Fels-Naptha". At the age of nineteen Fels had the strange idea of making a hobby of following up families who bore the same name as his. This hobby he continued, and one day he found himself in Keokuk, Iowa, on business. While talking to one of the citizens he was asked if he was related to the local Fels'.

At once he went off in search of his namesakes. He found the family bore no relationship to him, but while gathering this somewhat disappointing information he caught a glimpse of a pretty, nine-year old girl. Something at that moment came over him which made him say to himself—"That girl will be my wife!"

A strange decision to make, but it was made.

Fels went back east to his business and began a correspondence with the Keokuk Fels.

NINE years went by. The correspondence had continued, interspersed with personal visits. At the end of nine years, and when the young woman was eighteen, Fels claimed her. They married, and then began a career which took them to all parts of the earth. In all directions these two travelled to make plans for social service and to see these plans realized. He had a trigger mind, enthusiasm and initiative; she shared his enthusiasm and had besides a fine knowledge of people and knew how to supplement his ideas.

Their chief interest lay in the problems of labor, and so it was that they were attracted to Henry George's at that time famous Single Tax, and his monumental book, "Progress and Poverty."

In 1914 Joseph Fels died and his wife, a small, frail woman, undertook to carry on his work. Previously she had rarely spoken in public; now she spoke often and before large assemblages all over the world. She sponsored the many plans began by Fels and soon became an accomplished publicist and worker for the causes that won her sympathies.

JEWISH NEWS OF THE MONTH

Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a digest of Jewish news each month.

THE murder of Dr. Arlosoroff was the news that most stirred Jewry this month. Chaim Arlosoroff, a brilliant young man of thirty-five, Zionist leader, and head of the political department of the Palestine Executive of the Jewish Agency, was accosted by two men as he was walking with his wife near the moslem cemetery in Tel Aviv on the night of June 16. They asked the time in Hebrew and Arlosoroff replied it was eleven o'clock. The men then suddenly fired two shots and escaped. He was still alive when brought to the hospital and before he died he insisted his assailants were not Jews. His wife gave a description of the men to the police.

The murder created a ferment in Palestine and a great deal of ill-feeling between the labor and revisionist groups, the talk being that members of extreme revisionists killed Arlosoroff. Nothing however has been discovered to bring any light on the murder. A revisionist named Abraham Stavsky is being held at this writing as a suspect but has found many people to support an alibi. Mrs. Arlosoroff is convinced he was one of the men who accosted her husband.

Returning from Palestine for a visit to New York, Emanuel Neumann, American member of the Executive of the Jewish Agency, stated that it is "inevitable that Transjordan will soon be opened for Jewish colonization."

In a memorandum submitted by the Jewish Agency to the League of Nations Mandates Commission, it was stated that: "Palestine has successfully absorbed 9,000 immigrants during the year, has little or no unemployment, is gradually increasing its exports and diminishing its adverse balance of trade, and has managed to provide its government with a surplus of between £300,000. and £400,000. on the year's work."

THE death of Cantor Joseph Rosenblatt shocked the Jewish world and a good deal of the gentile, for Rosenblatt was the most famous cantor living and the only one in the history of this country to gain such acclaim and wide following. While Rosenblatt was beloved and admired, his continuous ventures into theatrical performances brought him some disrespect. Much was made of in his career of the offer from the Chicago Opera Company of \$3,000 for a performance of the leading tenor role in the grand opera, "The Jewess," an offer which Rosenblatt refused. The offer however was limited to the one opera, which being concerned with a Jewish subject, would naturally have been a powerful novelty attraction with the cantor in the central role.

Rosenblatt died in Palestine, where he was making a picture for the Fox Film Company. One of the last shots was taken, according to reports, at Rachel's Tomb, following which he was stricken with apoplexy and a heart attack.

The cantor was 51. He was born in Russia and lived in this country since 1913. He was the tenth child of a cantor.

Germany has decided to keep out of the 31st international show of contemporary painters to be held in Pittsburgh this fall, the chairman, Homer St. Gaudens, has announced. Mr. St. Gaudens selected the works of Lieberman and Walheim to represent Germany. The first is a Jew, among the best of German artists and recently forced out of the presidency of the Prussian Academy of Art, and the other the grandson of a Jew. Rather than be represented by Jews the German government, through Hans Weidemann, its propaganda representative now in this country, withdrew from the exhibition.

The German government has issued orders to its consular agents to refuse visas to Jews either wishing to visit Germany or to pass through it on the way to another country. The first restriction has not been complained of much, but the second, which handicaps travel in the case of places easiest reached by passage through Germany, has been discussed at the World Economic Congress by those delegations who see in it injury to their tourist trade.

Jews in Germany cannot now advertise in the Berlin telephone book.

ALTHOUGH the Franz Bernheim case, in which a Jewish resident of Upper Silesia complained to the League of Nations that the Nazi persecutions of Jews there was contrary to minority rights agreements, was settled in favor of the Jews, and the German Government consented to permit the return of Jews to positions from which they had been ousted, this restitution is being greatly offset by an intense campaign to prevent patronage of the professionals involved.

The German film industry has been so damaged by the Nazi policies against Jews that the government has been forced to issue what amounts to a subsidy for the industry to the amount of ten million marks. All Jews have been expelled from film work in Germany.

In London the boycott against German trade is so active that a German boxer, Walter Neusel, has resorted

(Continued on Page 22)

SOME BOOKS OF THE MONTH

"The Pentateuch and Haftorahs",—Vols. II and III, Exodus and Leviticus,—edited by Dr. J. H. Hertz, Chief Rabbi of the British Empire. Oxford University Press, London and New York.

WE reviewed in the last issue of the Review the first volume — the Book of Genesis — of this remarkable work. We have since learned that two more volumes have made their appearance, the books of Exodus and Leviticus, and have had the opportunity to study them. The same high tone of scholarly achievement which marked the first volume is contained in these. The notes to each verse of the Biblical text reveals the hidden beauty brought to light by the finest of ancient and modern commentators. So rich are these interpretations that it can be said without exaggeration that if one studiously reads through these volumes he may be regarded as a *Talmid Chochom*, a student well versed in Jewish teaching.

What makes these volumes, as the previous one, so indispensable to our modern generation is the fact that in addition to the explanatory notes to each verse there are appended special chapters discussing the critical phases of the Bible teachings. In the volume on Exodus, for instance, we have a fine historical discussion (p.56) on "What Light Does Egyptian History Throw on Israel in Egypt?" Again (p. 104) we find a keen analysis of the whole critical theory which would divide the Torah of Moses into a number of sources and redactions. After offering a brilliant defense for the traditional viewpoint, he says: "Nothing is more characteristic of the Higher Critic than the way he refuses to revise his views, in the face of the historical discovery which disproves those views".

IN the Book of Leviticus, we have a whole chapter discussing (p. 92) the Dietary Laws, in which are given the views of Maimonides, the Zohar, and other ancient as well as modern authorities as to the purpose and motive of these ritual commands. A thought provoking chapter is the one (p. 316) which discusses the antiquity and Mosaic authorship of the Book of Leviticus,—again in answer to the Higher Critics, who maintain that this, and other sections of the Priestly Code, were edited or written by Ezra and his school, in the 5th century before the Christian era. No abler defense of the conservative view could have been made than the one here presented.

What a fine thing it would be if our worshippers at the Sabbath services would have in their hands this edition of the Bible, while the Torah lesson is read! What a blessing it would be, instead of viewing the reading of the Torah during the services as a routine duty without any significance, that period would become an opportunity for Jewish intellectual enrichment and advancement, by the people following in this edition the words of our priceless spiritual treasure—the Torah.

—DR. ISRAEL H. LEVINTHAL

"Upton Sinclair Presents William Fox", by Upton Sinclair Published by the Author.

UPTON SINCLAIR suggests that we review his sensational book on the life of William Fox in this publication. Apparently he believes that the book has a special interest for us as Jews, since it deals with the life of a Hungarian Jew who became one of the leading figures in the gigantic motion picture industry. Aside from the fact that Fox was born a Jew, became Bar Mitzvah when he reached the age of thirteen, married into the Jewish fold, and numbered some influential Jews among his friends, we know little of what part, if any, his Jewishness played in the bankers' conspiracy to "gobble him up" and eliminate him from being a power in the entertainment world.

Sinclair gives us an amazing story of a truly interesting personality. He reviews his career from that of a cutter of linings in one of the clothing shops of New York to that of a dispenser of amusement to millions of people throughout the world. He reviews Fox's acquisition of chains of theatres throughout the country; his part in the development of the silent and then the talking pictures, and his dreams to place educational films at the disposal of millions of class rooms in our schools, and thousands of churches and homes. The book gives one an excellent opportunity to become acquainted with the development of the film industry, in which Fox played such a leading role. Of special interest is the part in which Sinclair describes the intricate financial transactions which led to the removal of Fox as the head of the gigantic structures which he helped to build up. Sinclair shows us how Fox was spurred on by bankers and financiers to embark upon one program of expansion after another, only to involve him in financial difficulties, and then capture the prize industries for themselves.

It is William Fox's side of the story and an indictment of modern industry controlled by banks and bankers. The other side has not been heard from, no libel suit having reached our courts as the author anticipated.

—JOSEPH GOLDBERG

"The Jewish Utopia" by Michael Higger, Ph. D. The Lord Baltimore Press.

THIS work by the eminent Talmudic scholar, who has already achieved so much by his editions of the Smaller Tractates of the Talmud, is significantly dedicated to the Hebrew University of Jerusalem—"Symbol of the Jewish Utopia". We are wont to associate our notions of Utopia with the conceptions of great writers in the non-Jewish field, with Plato's "Republic", Bacon's "New Atlantis", Campanella's "Civitas Solis", or with those of More and H. G. Wells. The mass of people will be surprised to learn of a Jewish Utopia. Dr. Higger,

(Continued on Page 22)

REFUGEES IN A SWISS HOTEL

A LETTER FROM RUTH SEINFEL

Grand Hotel, Brissago, Switzerland, June 10, 1933.

ONE thing has brought its touch of realism to this place, and grim realism. For some strange reason—or rather for a reason that is not at all strange when you consider it more carefully—this hotel is full of Jews—German Jews, and Swiss Jews who have lived in Germany and now have come back to their own country. The reason is, of course, simply that all Switzerland is a haven for German Jews just now. A few miles along the lake shore is the village of Ascona, and there you can see Emil Ludwig in his villa built with American money, and Erich Mario Remarque, who wrote “All Quiet on the Western Front”. Remarque is not a Jew, but his book was burned in Germany because it was supposed to cast dishonor on the German war record, and so he also is an exile.

I have talked with these German Jews in the hotel here. I never in my life have met such sad people. They dread going back to Germany, and yet they must, because they cannot get their money out to live elsewhere. They tell me that in Berlin now the Jews do not stir out of their houses except to visit each other. They don't go to the theatre or the cafes or restaurants. And they who were always more German than Jewish have now suddenly become pious—they are lighting candles on Friday night and observing all the customs they used to laugh at.

These people don't speak of actual physical atrocities; apparently what physical violence there was was unorganized, and took place in scattered sections of the coun-

try. But the cold-blooded, step-by-step economic ruin that is being visited on them is almost harder to bear than literal brutality. You can see in their eyes a kind of uncertain, desperate look—they don't know what they should do, and so they do nothing, and just wait for the bread to be taken out of their mouths. For those who have children it is even more frightful. Only a certain per cent of Jewish children are allowed to go to school—one-per-cent, to be exact—and the parents are faced with the prospect of seeing their children grow up without an education.

BUT Jews have lived through such calamities before and will again. If they can't get an education for their children from the State, they'll educate them themselves. I sympathize with the individuals, and I am horrified by the barbarism of the whole performance, but I don't think anything can destroy the Jews.

I heard of a very unfortunate effect this business is having on one group of Jews, the German Jews who lived in Alsace before the Treaty of Versailles. When France took over that country the Jews were given the choice of renouncing their German citizenship and remaining, or going back to Germany, leaving their property and money behind. Most of them were *hoch-patriotish*, and went back to Germany. They got from the German government a check for their losses, but the reimbursement was not five per cent of what they relinquished. And now they are expropriated once more. I don't know how people can survive such experiences twice in a lifetime, but I suppose they manage somehow.

How Otto Kahn's Mother Introduced Mme. Schumann-Heink to Safety Pins

(Mme. Ernestine Schumann-Heink, the most famous operatic contralto of our time, is, by her own admission one quarter Jewish, her grandmother having been a Jew. She has the greatest affection for Jews and has even learned to recite a prayer in Hebrew. In her autobiography she relates how, after a period of desperate poverty, she was at last elevated to principal roles in the opera house at Hamburg. There she was befriended by the Warburg family, whom she particularly admires because they kept themselves free from intermarriage. She then describes her acquaintance with the mother of Otto H. Kahn.)

IT was through the Warburgs, who were at that time (about 1894) the finest people in Hamburg, and whose sons are now rich bankers in New York, that I made another good friend—Mrs. Kahn, the old lady Kahn, in Mannheim, the mother of Otto Kahn in New York. She was indeed a kind friend. She provided me with warm blankets and shoes and many things during my bad days. I sang in Mannheim with tremendous success, but it was when my luck first turned, and I still did not have the proper clothes. When she saw how poor I looked she would dive into her own wardrobe and say:

“That won't do! You know, Heink, you are a prima donna now, and you must dress better—you cannot wear such poor-looking clothes. I will give you something nice—something pretty and fashionable.”

She would pull out this and that, and say, “Now, my child, which do you like best?—which do you want?”

Mrs. Kahn also saw to it that I was supplied with needles, threads, pins and even safety pins! Yes, she taught me how to use safety pins, for I had always had just plain pins before. One day she asked me why I didn't use safety pins and I said:

“Oh, they are so expensive, I can't afford them.”

“But, my child, she said, it is dangerous at the opera to use ordinary pins. When you sit down they may hurt you. You might even have an accident and part of your costume fall off, pinned up the way you are. No, no, that won't do.”

And so it was dear old lady Kahn who gave me my first introduction to safety pins. That will sound very funny, I am sure, but it's the truth.

EXCERPTS—

EINSTEIN is as great a man out of Germany as in it; and although the colossal laugh which sounded throughout the civilized world at his expulsion was altogether at the expense of the Nazis, still they can pick Einstein's brains as easily when he is beyond the frontier as they can pocket the material property he has had to leave behind him . . .

Now if the Nazis are prepared to injure Germany in this useless and cruel way for the sake of destroying the Jew *qua* Jew, it is evident that they are not acting as Fascists or as Socialists, but simply running amok in the indulgence of a pure phobia—that is, acting like madmen.

—GEORGE BERNARD SHAW

* * *

Among Jews, as with other advanced races, men devoted themselves, apart from religion, literature, art and science, to three pursuits.

First, *making money*, the lowest activity. The Rothschilds represent that activity among the Jews.

Second, *statesmanship*,—the art of ruling others. This comes, above money making, as gold is above lead in value, and is represented in the Jewish race by Disraeli, Prime Minister of England. He made Queen Victoria Empress of India, secured the Island of Cyprus for his Government at the Berlin Conference, invested British millions, securing control of the Suez Canal for the British Government, after the French had built it, not making a penny for himself.

Third, *philosophy*, love of knowledge, intellectual activity for its own sake, with no motive but that of ascertaining and establishing truth. That noblest of human pursuits is represented admirably, in the Jewish race, by Baruch de Spinoza. His career is as far above that of a Rothschild or a Disraeli, money maker or statesman, as the sun is above the burrowing mole and the cunning fox.

—ARTHUR BRISBANE

* * *

It is sickening and terrifying to realize that a great people, whose advance during thousands of years has been marked by notable achievements in the arts and sciences, should respond to impulses of cruelty and inhumanity, which, when they have spent their force, will have lowered German civilization in the opinion of all peoples with whom Germany must have social and commercial relations throughout the future . . .

Such cruel policies as are referred to will bring their own penalties. They will result in loss of international prestige, in moral reaction among the German people of far-reaching effect, in loss of trade and commerce.

—U. S. SENATOR JOSEPH T. ROBINSON
of Arkansas—Democratic Floor Leader

The Nazis have deliberately exhibited, as a means to power, what survived of a medieval religious prejudice against the Jews among the peasantry and the lower middle classes. They have converted it by gross misrepresentation of facts into a racial grudge as one justification for the crushing of democracy and the establishment of a militaristic despotism. And it is here that a consideration of the "atrocities" legitimately comes in. They may be over, but they really occurred. They were not accidental or incidental to the anti-Semitic program. They were foreseen and they are not sincerely deplored. If the ends toward which the anti-Jewish campaign was directed were petty and contemptible, the means by which the terror that was to crush and eliminate Jewish criticism of Hitlerism at a stroke were deliberately barbarous.

—NEW YORK HERALD TRIBUNE

* * *

"It will be difficult to undo the evil that has been wrought by the Nazi clique during their short term in office. They have so succeeded in poisoning the minds of Germany through propaganda, that it is doubtful if years of education along enlightened, unprejudiced lines would serve to reinstate Jews in their proper place in German affairs. Whether or not the National Socialist party survives, the Jews are going to find the road back long and rough.

—HARRISON BROWN

* * *

The social worker should utilize his knowledge, ability and experience for the purpose of bringing about the removal of those conditions which are responsible for most of the ills philanthropy tries to cure. In the name of Jewish life as it ought to be, the social workers should make part of their philosophy the abolition of poverty, the socialization of wealth, and the equalization of opportunity. But to be able to live up to that philosophy, they will have to act more courageously and more unitedly than they have in the past.

The growing spirit of affirmative Jewishness among the Jewish social workers deserves watching. It may yet prove to be the salvation of American Jewish life.

DR. M. M. KAPLAN

* * *

SCHMELING is probably as poor a Nazi as BAER is a Jew. But that need not prevent any one, with an eye on HITLER, from referring to BAER as the Smiting Semite. It will probably invite Nazi counter-suggestions that SCHMELING was the victim of a plot by international Jewry. He was noticeably sluggish when he entered the ring. The answer? Doped, of course.

Probably no less a person than Justice BRANDEIS hired no less a person than JACK DEMPSEY himself to put something into SCHMELING's coffee. After all, if a man named O'RYAN will lead a Jewish anti-Nazi parade, why won't a man named DEMPSEY do anything? It is all quite simple—with the thermometer where it is.

—NEW YORK TIMES

IN THE CENTER

RESERVE YOUR HOLIDAY SEATS!

Members of the Center who are planning to worship in our Synagogue during the coming High Holy Days are advised to please make their reservations for seats now. This will insure for them the choicest location. The Religious Service Committee, at the request of the Board of Trustees, has adopted a resolution to the effect that the established prices shall be strictly adhered to and that no reductions shall be permitted at any time before the Holidays. Seats will be sold at prices ranging from \$5.00 to \$20.00 each, depending upon the location.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor assisted by the famous double choir under the personal direction of Rev. I. Kaminsky. Those who worshipped in our Synagogue last year were unanimous in their praise of the impressiveness of our services, to which no little was contributed by the excellent choir. Rabbi Levinthal will, as heretofore, preach at the Rosh Hashonah and Yom Kippur services.

There will be additional services in the Auditorium of the building. Seats will be sold at \$5.00, \$7.50 and \$10.00 each.

JUNIOR BOYS AND GIRLS HOLD CLOSING SOCIAL AFFAIR

The Junior Boys and the Junior Girls ("The Peps") held a joint social affair last Saturday evening, June 24th, on the Roof of the Center building.

The members of the two groups enjoyed an excellent program of entertainment arranged for that evening.

The group will resume their weekly meetings early in the Fall. Announcements of their plans for the coming season will appear in the Center Bulletin to be published in September.

SECURE YOUR CARDS FOR THE SECOND HALF OF THIS YEAR

We wish to call the attention of our members holding cards which expire July 1st to please secure new cards for the second half of the current year.

These cards are now required for admission to all functions in the Center building. Please secure your new cards by paying the balance on your membership.

CENTER PLAYERS TO PARTICIPATE IN THEATRE TOURNAMENT

At the request of the management of the Alamac Hotel at Lake Hopatcong, N. J., the Center Players, under the leadership of Mr. Milton D. Balsam, will participate in an inter-institutional theatre tournament to be held at that hotel during the summer.

The Players are arranging to produce "Eyes", which was so well received when presented at the Center recently. The winning cup will be awarded by a committee of judges consisting of leading playwrights.

CONGRATULATIONS

Mr. and Mrs. Aaron Lewis upon the arrival of a son to their children, Mr. and Mrs. Louis Salkin (nee Ruth Lewis) on June 22, 1933.

Mr. Hayman Epstein upon his engagement to Miss Peggy Teitlebaum.

Mr. and Mrs. Frank Schaeffer upon the arrival of a son on June 19, 1933.

Mrs. Pauline Diamond upon her marriage to Mr. Joseph Israel, of Lakewood, N. J.

Announcement has been made of the engagement of Mr. Lewis J. Rachmil, son of Mr. and Mrs. Hyman Rachmil, and former President of the Young Folks League of the Center, to Miss Helen Goldman, daughter of Mr. and Mrs. Jacob Goldman.

We extend our sincerest congratulations and best wishes to Mr. and Mrs. Rachmil, Mr. and Mrs. Goldman and the engaged couple.

CELEBRATE FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Max H. Haft celebrated their Fiftieth Wedding Anniversary at the Center on Sunday evening, June 25th. Attending the dinner and reception were immediate members of their families and intimate friends.

Mr. Haft is a member of the Religious Service Committee and the Governing Board of the Center.



LETTERS TO THE EDITOR

May 29, 1933

Editor,
Brooklyn, Jewish Center Review

I want to congratulate you on the Brooklyn Jewish Center Review, copy of which I received at my home. I enjoyed reading it and am certain that it fills a real need in the homes of your members. As a matter of fact, I think it ought to have a larger circulation than the membership of the Brooklyn Jewish Center, since its whole attitude and scope of interest are nation-wide.

With kind personal regards and best wishes, I am

Sincerely yours,

SAMUEL M. COHEN,
Executive Director

The United Synagogue of America

* * *

(Excerpt from a letter received through the Review)

Dear Dr. Levinthal:

Although you do not know me, I feel that I have known you ever since the day when Dr. Hertz presented the students at Jews' College with a copy of your book "Steering or Drifting—Which?" I have been in the ministry in Poplar—on the outskirts of East London—since 1928, and during this period, your methods and marvelous homiletic sermons have been a constant source of inspiration to me in my preaching. I remember, when still a student at Jews' College, remarking to Dr. Daiches, the Professor of Homiletics, that yours were the most perfect modern Jewish sermons I had read.

And so this, my hero-worship, has continued unabated. I have always endeavored to follow you, sir, so much so that I devour any piece of your published work that I can lay my hands upon. Your sermon in the Homiletic Review of last June fascinated me and I bought a copy of American Sermons edited by Abraham Burstein, only to read your sermon on Beshalach.

I have always wished to visit the States in order to hear you preach, but as economic conditions render this impossible, for the present at least, I have plucked up the necessary courage to write to you.

Yours very sincerely,

I. K. COSGROVE

Poplar Associate Synagogue, Bow Lane, London, Eng.

* * *

June 19, 1933

Editor

Brooklyn Jewish Center Review

We hope that you will make available some space in your next issue for the publication of this letter.

On the morning of Tuesday, June 6, fate deprived us of our precious jewel, our dearly beloved son, Bernard. The shock was a severe one, and to this moment we cannot reconcile ourselves to the belief that this healthy, life-loving young son of ours is no longer among the living.

It was a great consolation to us to have received such fine expressions of sympathy and such splendid cooperation on the part of the Center. We are sincerely grateful to the Center and to the many members of the institution for the friendship they have shown us, and for their efforts to lighten our great sorrow.

Very cordially yours,

MR. & MRS. H. E. BOSKOWITZ

(The editor became acquainted with Bernard Boskowitz through his eager interest in this publication, and can sadly testify to the young man's ingratiating qualities and his fine intellect. It was a terrible shock to learn of the horrible accident which took his life. His death should spur all who are able to work earnestly for the passage of some ordinance which will make garage carbon monoxide slayings impossible.)

FIRST GROUP TO GRADUATE FROM THE CENTER ACADEMY; JUNE 15th



Reading from left to right: Daniel Harvey Adler, Harold Leon Jaffe, Jean Lampert Koven, Edythe Jean Lipsig, Miss Irene Bush, head of Hebrew Department, Dorothy Thelma Bober, Miss Alice M. Brennan, Director of the Academy, Arline Faith Brandt, Miss Ethel Ayers, instructor of Graduating Class, Blanche Frances Rubin, Harold Hirsh Liebow and Louis Moses Brier.

THE KISS
(Continued from Page 7)

The blows that fell upon Reb Schachne sounded hollow, like blows upon an empty barrel. They tore his beard, they dug their fingers into his eyes, they sought out the most vital spots of his body for injury, they tore him to pieces.

The body trembled, but the two rows of teeth clenched harder and a cracking of flesh and bones was heard from Reb Schachne's mouth.

And Vasilenko shrieked—wildly and terribly, like a stuck pig.

How long this lasted the peasants knew not. It ceased when they saw that Reb Schachne's body no longer trembled. A look upon his face frightened them. It had lost semblance to a human face.

Vasilenko writhed weakly on the floor and strange, hoarse cries escaped him at intervals. His eyes were large and glassy and gazed without meaning. He was insane.

With a horrified "God save us," Vasilenko's comrades ran from the house.

On the streets the pogrom raged, and between the cries of the victims and the murderers no one heard the gasps of the living man who was dying in the teeth of the dead one.

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CENTER TID-BITS

By J. G.

Rabbi Levinthal used a polished but mighty hard club, when, at a recent meeting, he gave a "lacing" to one of our members for traveling on a German boat.

* * *

We are officially enjoined by our leaders from boycotting German made products but unofficially it is a great "Mitzvah".

* * *

Hon. Irwin Steingut, home fully recovered from his recent operation, was greeted by the public commendation of the Citizens' Union for his energetic work as the minority leader of the N. Y. Assembly. Coming from such critical sources it must have been thrice welcome.

* * *

Relieved of his presidential responsibilities, Mr. Isidor Fine is looking about for some diversion, aside from shirt manufacturing. He is planning the organization of a Center Shadchoni Bureau, in anticipation of the return of prosperity.

* * *

Judge Sweedler told an interesting story at the Jewish Education Dinner held at the Center several days ago. When the Hebrew language was introduced in the curriculum of the Abraham Lincoln High School, the prize for highest achievement was awarded, curiously enough, to an Italian student. The following year the lad failed to register for the Hebrew studies. When asked to explain his action, he said: "My father owns a fruit stand in a Jewish neighborhood. I hoped that by knowing Hebrew I would be able to help him by speaking to his customers in their own language. But I soon found they could not understand what I was talking about."

* * *

The female delegates to the Young Israel convention—according to a report printed in one of the Yiddish dailies—openly expressed doubt of the sincerity of the religious convictions as professed by the male members of the organization. Most of them, the girls claimed, shun matrimony, although they are well advanced in years. This, they said, is contrary to the spirit of the Jewish religion. Hayman Epstein "broke the ice" by announcing his engagement to a Young Israelite there and then. He was given a vote of thanks for having dared.

* * *

Clarence Darrow's passion for debating for the sake of debating is best illustrated by the following incident. Some years ago the famous criminal lawyer debated Capital Punishment at the Center forum. Following the debate we invited Mr. Darrow to our Dining Room. In the course of conversation he expressed a desire to debate against Zionism, volunteering the information that he had visited Palestine and was fully acquainted with the Jewish experiment in the Holy Land. We doubted the possibility of obtaining a Zionist leader of equal standing to participate in such a debate. "If that's the case"—Darrow answered—"get someone to oppose the Zionist movement and I'll take the defense".

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PROPOSED MEMBERS

*The following have applied for membership in the
Brooklyn Jewish Center.*

Albert, Philip J.

Unmarried

Dresses

Residence—1307 President Street

Business—Chicago, Illinois

Proposed by Louis Albert

Frankel, Simon

Married

Upholstery

Residence—852 St. Johns Place

Business—852 St. Johns Place

Proposed by Joseph Goldberg

Graber, Ernest Arthur

Unmarried

Eggs

Residence—1552 Carroll Street

Business—18 Harrison Street, N. Y.

Proposed by Jesse Merovitz

Goldsmith, Jack

Unmarried

Residence—1272 President Street

Proposed by Joseph M. Schwartz

Parnes, Jacob

Married

Bakery

Residence—238 New Brunswick Avenue,

Perth Amboy, N. J.

Proposed by David Feiler

Silber, Dr. Samuel

Unmarried

Physician

Residence—279 Buffalo Avenue

Business—279 Buffalo Avenue

Proposed by D. Samuel Greenberg

The following has applied for reinstatement:

Kirsch, H.

Married

Beverages

Residence—2323 Avenue J

Business—925 Flushing Avenue

Proposed by Joseph Goldberg

EMANUEL GREENBERG, *Chairman*
Membership Committee

EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are hereby extended to Dr. A. Posner upon the death of his beloved brother, Mr. Zusha Posner, on June 21, 1933.

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A VALUABLE PUBLIC SERVANT

Mr. George Ringler has earned the appreciation of the entire Orthodox Jewish community of the Greater City. It was he who in his capacity as Confidential Investigator in the Department of Health of the City of New York accomplished a remarkable piece of work in gathering evidence which resulted in the sensational expose. A public servant like Ringler who, as an official in the Department of Health and a respected member of the Jewish community, has shown himself to be fearless and absolutely incorruptible, is a valuable asset to the entire city. Not only do the nefarious racketeers make a mockery of things holy and bring discredit to the Jewish name, but through fraudulent food products which they foist upon observant Jews they endanger public health. There can be no sympathy whatever for these thieving desecrators. They deserve the full penalty of the law. And the work of a faithful civic servant like George Ringler should be accorded the fullest recognition with the reward of promotion to a higher rank.

(The Review is pleased to reprint the above editorial which appeared in the Brooklyn Jewish Examiner of June 9, 1933. Mr. Ringler is a member of the Governing Board of the Center and an active worker in our institution.)

GYMNASIUM SCHEDULE AT THE BROOKLYN JEWISH CENTER

Monday

Men	3 p. m. to 11 p. m.
Boys	3 p. m. to 5 p. m.
Women	10 a. m. to 3 p. m.
Girls	_____

Tuesday

Women	10 a. m. to 10 p. m.
Girls	3 p. m. to 5 p. m.

Wednesday

Men	3 p. m. to 11 p. m.
Boys	3 p. m. to 5 p. m.
Women	10 a. m. to 3 p. m.
Girls	_____

Thursday

Men	5 p. m. to 11 p. m.
Boys	_____
Women	10 a. m. to 5 p. m.
Girls	3 p. m. to 5 p. m.

Friday

Men	2 p. m. to 6 p. m.
Boys	2 p. m. to 6 p. m.

Sundays and Legal Holidays

Men	10 a. m. to 6 p. m.
Boys	2 p. m. to 6 p. m.

THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.
Sabbath Morning Services at 8:45 o'clock.

DAILY SERVICES

Morning Services at 7:00 and 7:45.
Mincha at 8:00 P. M.

An Earnest Request!

During the Summer months the Center will continue to function as heretofore. While some of the activities will necessarily be curtailed, the other departments will remain open in order that the members may avail themselves of its facilities. Services will be held in the Prayer Room on weekdays and in the Synagogue on the Sabbath. The Physical Training Department will be available to all the members and their families as per schedule printed elsewhere in this issue.

To enable us to continue with our activities we shall require the cooperation of our members. We, therefore, appeal to them most earnestly to please send us their checks for whatever amount is due us, whether for membership dues, house charges, pledges, etc. Send us the full amount of your bill if you can, or send us part of it now if you cannot spare the whole amount at this time.

Our expenses in running the building must be met in July no less than in January. With other incomes eliminated during the Summer months we must rely on the assistance of our members, and they alone can make it possible for us to continue our work.

Please do your duty—and do it now!

J. M. Schwartz, *President*
Fred Kronish, *Treasurer*

THE PROGRESS OF THE BOYCOTT

(Continued from Page 5)

Aside from its direct efforts to organize a boycott—which has been restricted entirely to correspondence, the organization not having the facilities to send out personal committees to firms—the boycott Committee has concerned itself with the placing of window placards reading: "For Humanity's Sake! Boycott German Industry! Don't Buy German Goods!" and with the wide distribution of stamps, containing the same wording, and intended for pasting on the backs of letters and packages.

This latter effort has received an unexpected setback. Edward J. Dillon, the Assistant Postmaster of Hartford, Connecticut, on seeing these stamps, queried the Postmaster General on their legality. He received a reply from Third Assistant Postmaster General C. B. Eilenberger, who said that it was illegal for these stamps to be pasted on the backs of envelopes which pass through the mails. His reason was that the stamps might be mistaken for United States postage stamps.

The fact is that these stamps are printed in light blue and their lettering makes them distinctively different from any other stamp. But aside from this, propaganda stamps like these are common and the Red Cross particularly makes a practice of distributing them widely under the name of "Christmas seals". The matter has now been taken up by Samuel Untermyer, who has been a steadfast supporter of a trade boycott against Germany.

The placards are being seen in store windows throughout the city but usually it is the neighborhood tradesmen who put them up. They are also being distributed in other parts of the country by the approximately seventy-five posts of the Jewish War Veterans.

One result of the boycott conducted by this Committee, and by propaganda from others, is to be seen in advertising published in the New York press or on posters. There is a widely advertised hair preparation whose slogan, prominently lettered, was "the new German hair tonic." In the latest subway and elevated cards this slogan is out. In recent issues New York newspapers carried an ad from a well-known Broadway restaurant that has several branches, in which the featured statement was that the imported beer it sold was made in the Saar country, which is not under Germany but under the jurisdiction of the League of Nations.

Such advertising is appearing with increasing frequency.

A reason for the boycott activities of the Jewish War Veterans—apart of course from the natural indignation at the Nazi treatment of Jews—may be found in the official history of the organization. "The Jewish War Veterans of the United States," an official statement reads, "was born in 1894 out of a desire on the part of Jewish veterans of the civil war to combat anti-Semitism. Later, the Jews who fought in the Spanish-American war considered it necessary to found a Jewish organization of ex-service men, which they named the Hebrew Veterans of the War with Spain. After the world war similar discrimination and anti-Semitism appeared. Several Jewish veteran associations sprang up in various sections of the United States and these were consolidated into the national group." J. George Fredman is the Commander-Chief and Col. Morris J. Mendelsohn is chairman of the Anti-Nazi Boycott Committee, which has its headquarters at 276 Fifth Avenue, New York.

Frederick Hollander

MONUMENTS

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SOME BOOKS OF THE MONTH

(Continued from Page 12)

in this little volume, gives us a collection of all Biblical, Talmudic and post-Talmudic references which touch upon the Jewish dream of a regenerated society. "Unlike Plato's Republic", our author tells us, "where the ends sought are political rather than spiritual, the motive of Prophetic Rabbinic Utopia is the spiritual perfection of human society."

Dr. Higger denies the fact maintained by some critics that Judaism followed the example of Christianity in emphasizing the life beyond the grave. "That this theory is absolutely fallacious, one learns from the fact that, alongside the views that this world is a preparation for the next, rabbinic literature contains numerous passages describing the kind of ideal life that nations as well as individuals must lead so that a universal paradise of mankind might be established in *this* world—with no reference to the future world whatever. In fact, the yearning for an ideal life in this world, as found in rabbinic writings, may be much older than the theory that this world is merely a vestibule to the next world. For that yearning is rooted in the teachings of the Prophets, who were mainly concerned with an ideal life of universal peace and brotherhood in this world."

THE mass of material, collected from so many sources of our rich literary treasures, are skillfully brought together and interpreted under such headings as "Righteousness and Justice", "Israel and the Nations", "Peace and Abundance", "Liberty and Salvation", "The Holy Land", "A New World", "The Kingdom of God".

To everyone who desires to become familiar with the Jewish conception of what life on this earth ought to be, with the Jewish ideal of a Utopia for all mankind, this volume is most heartily recommended.

THE KING OF JEWISH BOHEMIA

(Continued from Page 8)

magnificent, homage-inviting appearance at every Zionist gathering. He collected drinks in payment for this Zionist hymn.

Even his will turned out to be a humorous sketch. In it he wrote, among other things: "To the rabbis I leave what I don't know; it will help them to a longer life. To my enemies, I leave my rheumatism. To the Jewish editors I leave my broken pen, so that they can write slowly and avoid mistakes." The Jews of the East Side felt the passing of a colorful figure. When the funeral procession reached the Educational Alliance, there were ten thousand Jews behind his coffin, with some two hundred policemen keeping order,

Imber, until his death, remained the most complete and the most picturesque type of Jewish Bohemian in America. With his death, the Jewish Bohemia lost its color, nay, its very life. A series of pretensions at Bohemianism that followed Imber in the ghettos of New York and elsewhere could not successfully emulate Imber's spirit and doings. Even to pretend at carefree abandon, to pose, one must know how. And Imber knew this delicate game exceedingly well. He was proud of his Bohemian title. How pained his departed spirit must have been when even this title was, on one occasion at least, doubted by those who remained behind. A Jewish weekly once printed an article about him, respectfully calling him one of the few true Bohemian Jews in America, and immediately a naive reader wrote a letter of protest to the effect that Imber was a Galician, and not a Bohemian!

JEWISH NEWS OF THE MONTH

(Continued from Page 11)

to allotting 20% of his receipts to the relief fund of German Jews in the hope of increasing the attendance at his fights.

The modification of the employment laws in Germany through which Jews hoped for a more tolerant attitude on the part of the government, was dissipated by the Reich's Commisar for Hesse, Sprenger, who stated at a mass meeting in Frankfurt: "The Jews need not hope that modification of the employment laws will restore Jewish rights to employment. Only those of German blood can be given work."

Those German firms which have cleansed themselves of Jewish employees are now being given certificates of purity by the Nazi headquarters. Such a certificate, issued to the Olex gasoline company, reads: "The Economic-Political Department of the National Socialist Party Headquarters testifies that the Olex Company has dismissed all non-Aryan leading employees and is henceforth to be considered Aryan. All authorities may patronize Olex unhesitatingly." The company has sent a copy of the certificate to its branches but has requested the branch managers not to display it prominently for fear of offending Jewish and liberal-minded customers.

Cuba has prohibited Jewish assemblies because it refuses to sanction any anti-Hitler protest meetings. All Jewish mass activities, even directors' meetings, are forbidden.

Because of the effects of the boycott on German industry, which is now beginning to make its influence felt on German industrialists, publicity for a retaliatory boycott against German Jews is appearing all over Germany. Jewish business however has suffered intensely and consistently ever since the Nazis came into power.

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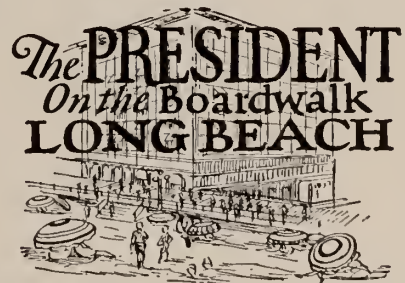
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